

Prayer and Praise. (17.)

A Two-fold

TRIBUTE,

TO BE

Payed by all Loyal Subjects

TO THEIR

S U P R E A M,

AND

Subordinate Sovereign.

A

Subject entred upon *April 23, 1661.*

being the Day of the solemn Inauguration of *King Charles the II.*
and finished the Lord's Day following.

A S

It was delivered to the Church of God at Great
YARMOUTH.

By *John Brinsley*, Minister of the Gospel there.

LONDON,

Printed for *John Tutchill*, Book-seller in *Yarmouth*, 1661.

116 (17)

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TO
All the Loyal Subjects
OF
Their Supream, and Subordinate
SOVERAIGN,
IN THE
Town of Great Yarmouth,

GRACE and PEACE.

(Much esteemed in the Lord),

WHat signall Testimonies of your real and cordial affection to your dread Sovereign, King Charls the second, you have lately given, as at his happy Restauration to the exercise of his Regal Government in this and the Neighbour-Nations, so now again on the day of his Royal Coronation; my Eyes and Ears, among many others, have been witnesses. And, according to my bounden Duty, it hath been my desire and endeavour to powre some Oyl upon this flame, by making choice of such Subjects to preach upon at those Seasons, as I apprehended to be very suitable to those Sollemnities. The former of which (entred upon June 28, 1660. and afterwards prosecuted in diverse Sermons,) was that of the Psalmist, Psa. 118. 22, 23. where we find mention made of a Stone, which being first rejected, was afterwards advanced. The Stone which the Builders refused, is become the Head-stone of the Corner: This is the Lord's doing, and it is marvailous in our Eyes. Which how fitly it agreed, as to David in a Metaphorical, and to Christ in a Mystical sense; so also to our dread Sovereign, aptly expressing the great and wonderful Change, as of theirs, so of his Condition: as also what use they who bear of the one, and behold the other,

The Epistle Dedicatory.

other, are to make of both, I then shewed you. The other is this of the same Pen, which writing after the like manner, giveth an account to the World of a two-fold Tribute, that should be paid to King Solomon as the Shadow, and to King Jesus as the Substance, viz. Prayer and Praise. Both which being due from all Subjects to their lawful and Gracious Sovereigns; are not to be detained, but readily yielded. And so let them be by you, as unto Jesus Christ your Supreme; so to his Servant, your subordinate Head and Governour under Him. Which that they may be, I do here present you all with what some, and many, of you lately heard touching the latter of these (wanting leisure to transcribe the former): desiring that it may make a deep impression upon your Spirits, so as being minded of this your Duty, you may approve your selves truly Loyal Subjects unto both. This that you may do, shall be the prayer of him, who is

Your Servant in the Lord,

From my Study,
May 3^d 1661.

John Brinsley.

Prayer

Prayer and Praise.

A Two-fold

T R I B U T E

TO BE

Payed by all Loyal Subjects

TO THEIR

S U P R E A M,

AND

Subordinate Sovereigns.

PSAL. 72. 15.

Prayer also shall be made for him continually, and daily shall he be praised.

AS this whole *Psalme* by the greatest part of Orthodox Expositors is, so this parcel of it, which I have now singled forth as futable to the present solemnity, may be looked upon two wayes. 1. *Literally*, then *Mystically*. *Literally*, as relating to King *Solomon*; *Mystically*, as relating to King *Jesus*, of whom *Solomon* was a Type. And both these wayes shall I (through God's assistance)

assistance) in the handling of it look upon it: Beginning with the former.

The *Literat* sense, looks upon the words as relating to King Solomon. So doth this whole *Psalm*, as we may take notice from the Title of it, where we find it inscribed *Lesolomo, Ipsi Solomo, to, or for Solomon*; that is, a *Psalm* (or a *Prayer*) for him. A prayer composed and made by David, for that his Son, who was to succeed him in his Kingdom: The last prayer of that kind that he made for him, or any other. So much is hinted to us in the *Epilogue*, the close and conclusion of it; where it is said, *The Prayers of David the son of Jesse are ended*. Intimating that this was the last of those set and solemn prayers, which was composed by David not long before his Death, and by him left as a *Depositum*, a Legacy for his son Solomon, to whom he wished all the blessings that Heaven and Earth could afford him. And so looking upon these words which I have now read, we may take notice from them of a *two-fold Tribute*, which as it is due, so it will readily be payed by all Loyal Subjects to a gracious Sovereign, viz. *Prayer and Praise*. Prayer for him; [*Prayer also shall be made for him continually*]; Praise of him, [*And daily shall he be praised.*] Deal we with these two severally; beginning with the former.

Prayer also shall be made for him continually] Wherein we may take notice of two particulars, *Quid* and *Quando*. The *Tribute* it self which is to be payed, and the *time* when and how oft it is to be paid. The *Tribute* it self, *Prayer*; The *time* when and how oft it is to be payed, *Continually*: Briefly of each.

1. For the *Tribute* it self, that is, *Prayer*: *Prayer* is a *Tribute* due from every man to all men. So it is upon a Christian account, as the *Apostle* chargeth it in that known Text, 1 Tim. 2. 1. *I exhort therefore (saith he) that first of all Supplications, Prayers, Intercessions, and giving of thanks, be made for all men.* *Τῶν πάντων ἀνθρώπων*: All kinds of Prayers made for all kinds of men, according to their occasions and necessities, of what Nation, State, Quality, or Condition soever; Be they Jews or Gentiles, Christians or Pagans, good or bad, Friends or Enemies, rich or poor, publick or private persons. *Prayer* is a common *Tribute* due unto all. But among all, in a special manner to *Kings* and *Princes*: Them the *Apostle* maketh mention of, in the next words; *For Kings, and all that are in Authority: Rulers and Governours, Supreme, and Subordinate.* To them belongeth this *Tribute* after a spe-

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cial manner. So King *Darius* looked upon it, who making and sending forth a Decree for the advancing and furthering of the great work which the Jews had then in hand, the rebuilding of the Temple at *Jerusalem*; he taketh order that they should be accommodated and furnished with all such things as were requisite for the due administration of their publick Worship and Service, expecting that they should pay this *Tribute* unto him, and his, remembering them in their prayers. So we find it, *Ezra 6. 10.* *That which they have need of, &c. let it be given them day by day without fail, That they may offer Sacrifices of a sweet savour to the God of Heaven, and pray for the life of the King, and of his Sons.* This may all Kings and Princes expect and look for as a *Tribute* due unto them from their Subjects. And this Christians are willingly and readily to pay to them.

Yea, though they be such as deserve no such *Tribute* from them by any good Office which they have done to them. Though they be wicked and ungodly Kings, Enemies both to God and them. Such a one was King *Jeroboam*, one of the worst of Kings, whom we find stigmatized with this brand, *Who did sin, and made Israel to Sin.* 1 King. 14. 16. He did so himself; this he did as in other ways, so specially by setting up an Idolatrous Worship, making those two golden *Calfes*, the one of which he set up in *Bethel*, and the other in *Dan* (as we find it), 1 King. 12. 28, 29. And he made Israel to Sin, by causing the People of God within his Dominions to leave the Temple of the Lord, and so worship those *Calfes* whom he had set up, which thing became a Sin, as to him, so to them (as it there followeth), ver. 30. And in this Sin of his he was obstinate, inasmuch that when the *Messiah of God*, by a speciall Command from God himself, came and prophesied against his *Altar at Bethel*; he was enraged against him, putting forth his hand, either to lay hold of him himself, or to stir up those who were the standers by to apprehend him, which he calleth out to them to do (as the Story tells us), 1 King. 13. 4. Yet, notwithstanding this, when God had executed that Judgment upon him, causing his hand to wither and dry up; at his intreaty the *Messiah of God* refused not to pray for him. *He besought the Lord, and the King's hand was restored again, and became as it was before* (so it there followeth), ver. 6. And the like Offices are Christians, both Ministers and People, to be ready to do to the worst of Kings, though Enemies to God and Them, doing unto them all the evil Offices that lyeth in their power; yet are they not to forbear

bear praying for them : *Pray for them that despisefully use you*, Luke 6. 28. Such were the Rulers and Governours in the Apostles time ; the *Roman Emperours* ; being then Heathen, they were Enemies to the Church, cruel and bloody persecutors of the Saints, *Lyons* (as *Paul* is conceived to call *Nero*, 2 Tim. 4. 17.) Inſomuch that ſome haply might make it a Queſtion, whether they ought to pray for ſuch as they were, or rather pray againſt them : but the Apoſtle here reſolveth that doubt by inſtancing particularly in them ; *Pray for all men, Eſc. For Kings, and all that are in Authority*. Be they what they will, ſo long as their Authority is juſt : though they be *Tyranni exercitio*, *Tyrants* as to the exerciſe of their Power ; ſo long as they are not ſo *Titulo*, their *Tule* being juſt and right, they are to be prayed for by thoſe that are under their Government : Such is the Apoſtles Precept ;

And ſuch was the praſiſe of the Primitive Saints : They were very conſcientious in the paying of this Tribute ; conſtantly, ſolemnly and ſeriously putting up prayers in the behalf of thoſe *Roman Emperours* under whoſe Government they lived ; notwithstanding they were ſuch as I ſpoke of, cruel and bloody persecutors of the Church. So much we may take notice off from that known and remarkable paſſage of that ancient Father *Tertullian*, who ſetteth forth what their manner then was in their publick meetings, *Illic ſuſcipientes* (ſaith he) *lifting up our Eyes to Heaven, Nos Chriſtiani, manibus expanſis, quia innocui, We Chriſtians with hands ſpread abroad, being conſcious of our own Innocency, Capite nudo quia non erubescimus, With heads uncovered, as not having any cauſe to bluſh ; Ideo q. ſine maculare, quia de pectore oramus pro omnibus Imperatoribus, Without any other Monitor, to prompt or help us, ſave only our own hearts and ſpirits ; we pray for all Kings and Emperours, begging for them *Viam proſeram, Imperium ſecurum, &c. A long Life, a ſecure Government, &c.* Thus did they readily pay this Tribute to thoſe Emperours, though Heathen, and bloody persecutors of them and their Religion.*

And if this be to be payed unto ſuch ; how much more to *Gracious Sovereigns*, to good Kings and Princes, ſuch as are vertuous and pious, wiſe and juſt, merciful and tender hearted towards their Subjects, Friends both to Church and State, *Nurſing Fathers* to both, ſuch as God promiſeth to give unto his Church in the latter dayes, *Eſay 49. 23.* Being ſuch Rulers, ſuch Governours, how thoſe who are under their Government, receiving ſo many and great benefits by it as they do, they

they stand engaged after a special manner to be earnest with God on their behalf; to pray for them. And this, being true Christians, they will readily do: *Prayer shall be made for him*, (saith David here speaking of his son Solomon). He being a wise and a good Prince, he made no question, but that his People, his Loyal and Obedient Subjects, would be ready to powre out their prayers on his behalf.

2. Yea, and that *Continually*: There is the second particular which here we take notice of; the *Time* when, and how often this Tribute is to be payed. *Tamith, Fugiter, Alwaies, Continually.*

So it is, *Prayer is an exercise wherein God's People should be frequent and constant*: Praying alwaies. So they are directed by our Saviour to do, *Luke 18. 1.* who is there said to speak a Parable to his Disciples, (viz. that of the importunate widow), to this end, *that men ought alwaies to pray.* And again, *Luke 21. 36. Watch ye therefore, and pray alwaies.* And so Paul calleth upon his Ephesians to do, *Eph. 6. 18. Praying alwaies.* And so upon his Colossians, *Col. 4. 2. Continue in prayer.* And writing to his Thessalonians, he requireth them to *pray without ceasing*, *1 Thess. 5. 17. And without ceasing*; that is, incessantly, constantly: not that Christians are to spend all their time in prayer, and do nothing else (as the *Enchirius*, and some other Hereticks of old have thought and taught), but that they should be ready to pray upon all occasions. Thus are they to pray for themselves; inasmuch as they stand in continual need of God's assistance and help, either to bestow upon them some good things which they want, or to free and deliver them from such evils as they feele or fear, they are to pray *Continually*. And thus are they to pray for others; especially such as in a special manner stand charged upon their prayers. Thus did Paul pray for the Churches: *Praying alwaies for you* (so he tells his Colossians), *Col. 1. 3.* And the like his Thessalonians; *We give thanks to God alwaies for you all, making mention of you in my prayers*, *1 Thess. 1. 2.* And the like are Ministers to do for their People, and People for their Ministers; Parents for their Children, and Children for their Parents; And so are Subjects to do for their Sovereignes; they being their *Political Fathers*; *Patres patriæ*, Fathers of their Country, they are upon all occasions to be mindful of them, praying for them, and that *continually*.

And truly great Reason there is why this Tribute should be thus payed unto them; considering

First, The great need that they have of it. What the Apostle saith *Reas. 1.*

to his *Hebrews* concerning *Patience*, Hebr. 10. 36. *To have need of Patience*, may truly be said of *Kings* and *Princes* concerning *Prayers*; they have need of them, great need; yea, greater need then others. So they have, and that both in respect of their *Persons*, and *Government*.

1. For their *Persons*, they are exposed to greater dangers than others. So they are, and that both in their *Bodies* and *Souls*.

1. In their *Bodies*: Besides those *παραπολις ἀνθρώπων*, those *trials*, common to men; *Infirmities*, *Diseases*, *Casualties*, which they are subject to as well as others, they have many *Enemies*. As *Paul* saith it was with him, that he had *πολλὰς ἀντιμαχίας*, many *Adversaries*, 1 Cor. 16. 9. So must they, if they be good *Kings* and *Governours*, make account to meet with many *Enemies*; some open, others secret; some out of envy, others out of malice; some envying their greatness, others maligning their goodnesse. Upon these accounts, they may have more *Enemies* then others of inferior rank. And that so much the more, by how much the better they are: Being such as are truly vertuous and pious, such as will own God's Religion and his People, such as will countenance vertue and piety, and discountenance vice and impiety; now they shall want no *Wasps*, no *Enemies*. And those, it may be, some of them cruel and deadly, who will not onely speak evil of them, but be ready to act all kind of mischief against them. Such was *David's* Condition, whom we may hear frequently complaining of his *Enemies*. Of the multitude of them, *They compassed me about like Bees*, Psal. 118. 12. Of the malice of them, how they hated him without a cause, *They that hate me without a Cause, are more then the hairs of my Head*, Psal. 69. 4. Yea, and they hated him with a cruell hatred, Psal. 25. 19. Not only reproaching him, and speaking evil of him: *As with a sword in my bones, my Enemies reproach me*, Psal. 42. 10. But wishing evil to him, wishing his Death: *My Enemies speak evil of me, When shall he dye, and his Name perish*, Psal. 41. 5. And wishing it, they designed it, laying snares for him: *They also that seek after my life, lay snares for me*, Psal. 38. 12. Attempting his destruction, *They that would destroy me, being my Enemies wrongfully are mighty*, Psal. 69. 4. And the like, must pious *Kings* and *Princes* look for; being such as *David* was, men after God's own heart, they will want no *Enemies*, nor their *Enemies* malice. So as upon this account, their dangers are more and greater then others: They are so as to their *Bodies*.

2. And (secondly) as to their *Souls*: Being exposed to more and greater

greater *Temptations* then others. So it is, *high Towers* feel more of the Wind and Weather than lower *Cottages*. And so it is with men of high Place, they are exposed to more and greater *Temptations* than those of lower condition. The Devil never thought he had our Saviour at so great an advantage, as when he had got him upon the *Pinacle of the Temple*. And surely, of all other, none are more exposed to Satans *Temptations*, than those who are set in places of Eminency; *High places are slippery places*. Thus have Supreme Governours great need of prayer's greater then others, in respect of their *Persons*, being subject to more and greater dangers then others, and that both in their *Bodies* and *Souls*.

2. And (secondly) as they have need hereof in respect of their *Persons*, so of their *Government*; which lyeth as a heavy weight upon their Shoulder. So the Government of Christ is said to do upon his, *Esay 9.6. The Government shall be upon his Shoulder*. And so doth the Government of Temporal Kings and Prince, *The Government lyeth upon their Shoulders*. The *Shoulder* is the ordinary part of the Body that is used for the bearing of heavy and weighty burden. Leight burdens are carried in the hand, but weighty ones upon the Shoulder: And such is the Government which is committed to Kings and Princes; though it be an honourable burden, yet a burden it is, and that a weighty one. So it is, where the trust which is reposed in them is faithfully discharged: However, some there are, and that too many, who divide these two which God hath joyned together, the *Honors* and the *Ones*: As for the Honor of Government, with all the Profits and Revenues belonging thereunto, that they greedily grasp; but as for the burden, that they cast off: Yet so is it not with good and gracious Sovereigns, their *Crowns* sit heavy upon their Heads, their *Heads* and *Hearts* being filled and taken up with a constant care, and solicitude for the procuring of the peace and welfare, tranquillity and happinesse of those that are committed to their Charge. Now their burden being so great, they have need of a more than ordinary support for the bearing of it. They had need to be furnished with a more than ordinary stock of virtues and graces for the discharge of this their Trust. This our *Solomon*, the wisest of Kings, was well aware of: And therefore, when being newly come to his Kingdom, God made him a proffer, that he should ask what he would have him to give him, he begs nothing but an understanding heart, *1 King. 3. 7, 8, 9. And now, O Lord my God, (saith he) thou hast made thy Servant King in stead of David my Father: And I am but a*

little Child, (not in respect of years, for he had at this time a Son, as we find it, Chap. 14. 21. but in respect of that wisdom which was requisite for the managing so great a Trust as was committed to him), *I know not how to go out, or to come in.* And thy Servant is in the midst of thy People, which thou hast chosen, a great People that cannot be numbered nor counted for multitude. Give therefore thy Servant an understanding heart to Judge thy Peoples, that I may discern between good and bad; for who is able to judge this thy so great a People? And this also David his Father was very sensible of: And therefore the chief thing that he wiseth him, is this, *Only the Lord give thee Wisdom and understanding*, 2 Chron. 22. 12. Kingly Government being so great a Charge, it calleth for a large heart, for the right managing of it. Such a heart God is said to give unto this King Solomon; *God gave Solomon Wisdom, and understanding exceeding much, and largeness of heart*, 1 King. 4. 29. And such hearts in measure, supream Governours had need to have: And therefore upon this account they have need of prayers, of instant and earnest prayers, to be prayed for by their Subjects, and that continually.

Reas. 2. And as they have need of prayers in respect of their Persons and Government, so have Christians need to put up these prayers for them, and that upon their own account, as needful for themselves. So they have, considering what an interest they have in their Supream Governours, and how much their welfare depends upon them, upon their right managing of their Government. Their welfare (I say), and that both Temporal and Spiritual; both which have a great dependance upon the Supream Governour of a Nation: who if he be wise and faithful, now he is a great blessing unto his People, so as they are blessed in him. So saith David of this his son Solomon in the verse next but one after the Text, ver. 17. *Men shall be blessed in him.* They should count themselves happy in such a King, expecting all kind of blessings through him; Blessings (as I said) both Temporal and Spiritual; both which should be the fruit of his Government. So much David here in this Psalm maketh promise of to the People under the Government of this his son Solomon. He being a righteous Governour, there should be peace and plenty in his Dominions. So we have it, ver. 3. *The Mountains shall bring peace to the People, and the little Hills by righteousness.* There should be peace under his Government; which accordingly there was, as we find it, 1 King. 4. 25. *Judah and Israel dwelt safely,*
every

every man under his Vine, and under his Fig-Tree; from Dan even to Beer-sheba, all the dayes of Solomon. And as Peace, so Plenty; So the sixth verse in this Psalm promisseth, *He shall come down like rain upon the mowen Grass, as shewres that water the Earth.* And again, ver. 16. in the words next after the Text, *There shall be an handfull of Corn in the Earth upon the top of the Mountains, the fruit thereof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth.* There should be in that Kingdom an exceeding great plenty of Corn and other Fruits of the Earth, with a great increase both of Men and Cattle: Thus should his Subjects abound in *Temporal*; and as in *Temporal*, so in *Spiritual* blessings. True piety and godliness should flourish under his Government, so the fifth verse hath it: *They shall fear thee as long as the Sun and Moon endure, throughout all Generations. Fear thee* that is, Thee O God, relating to the first verse, Thy Religion shall be settled and established, and true piety and godliness shall prosper and flourish. *In his Dayes shall the Righteous flourish* (saith the seventh verse), *and abundance of peace so long as the Moon endureth.*

Such are the *blessings of a righteous Government*. And are not all these worthy of the prayers of those who live under it? that they should be instant and earnest with God in the behalf of those whom he hath set over them? Upon this account the Apostle in that Text fore-cited, *1 Tim. 2. 2.* exhorts Christians, not to be wanting in this Duty. *Pray for Kings, &c. That we may lead a quiet and a peaceable life, in all godliness and honesty.* These are the chief blessings that Christians are to desire, or indeed can desire upon Earth; that they may live a *quiet and peaceable life*, as to *Temporals*; and that they may live in all *Godliness and Honesty*, as to *Spirituals*. Now these are no where to be enjoyed so well, as under a just and righteous Government. And therefore it becometh them who would have their share in these blessings, to cast this *Tribute* into the common Treasury, to contribute their prayers and supplications, seeking God in the behalf of their Governours, that God would protect them, direct them, assist them, giving his Judgments to them, that so they may rule his People in his fear.

Thus you see what Reasons there are why Christians should readily and willingly pay this *Tribute* to those whom God hath set over them; why they should *pray* as for all in Authority, so in a special manner for those who are *Supream*, which *Kings* are within their Dominions (as St. Peter tells us, *1 Pet. 2. 13*). Not to dwell any longer upon the

Doctrinal

Doxal part; That which remains of this is *Application*: which let it be directed only two ways, by way of *Reprehension*, *Exhortation*.

Use 1. By way of *Reprehension*: Is this a Duty which God expecteth and requirerth, that Subjects should thus pray for their Sovereigns; what shall we then say to those, who instead of praying for them, *pray against them*, and it may be seek to make a *prey of them*. Amongst which there are some that are averse to the *Calling* to the *Office*, wishing that there were no such thing as a *King* upon Earth. Such spirits there have been of late times, who in a direct opposition to the People of *Israel*, whom no Governour would content but a *King*, they have at least seemed averse to *Monarchical Government*, as being inconsistent with the Government of Christ, insomuch that they would by no means endure that the Supream Government of this Nation should be in a *single Person*. A *King*: the very *Title* was odious unto them: which whilst it was, surely they had forgotten that *Promise* which informs us and them, what benefit the Church may expect from *Kings* in the latter dayes; *Esay 49. 23. Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers.* As also that Prophecy which acquaints us, how the *Ten Kings* (at least some of them) should *hate the Whore, and make her desolate*; be the chief Instruments in the destruction of *Anti-christ*, *Rev. 17. 16.*

Others, though not averse to the *Calling*; yet it may be they are so to the *Persons* in whose hands the Government is, hating and maligning them, though without any just cause, as *David* saith his Enemies did him, *Psal. 35. 19.* And being thus disaffected to them, in stead of wishing well, they are ready to wish ill to them: They turn their *Apprecations* into *Imprecations*. In stead of *praying* for them, they are ready to *curse* them, as that *dead Dog Shimei* did *David*, for which *Abishai* judged him worthy to dye, *Because he cursed the Lord's Anointed*, *2 Sam. 19. 21.* A thing which our *King Solomon*, the wisest of *Kings*, gives a Caution against, bidding all to beware of it, *Curse not the King, no not in thy thoughts*, *Eccles. 10. ult.*

2. A second sort there are who, it may be, profess affection, yea great affection to the persons of their *Sovereigns*, so as they think themselves, and would have others so to think of them, to be in the number of their best Subjects; yet they make no conscience of paying this *Tribute* to them. Other *Tribute* haply they are willing and ready to pay (which

(which I wish all were); I, it may be that which is not called for: even as it is said of the *Kings of the East*, that they should do unto King Solomon, ver. 10. *The Kings of Tarshish, and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts.* So will they, it may be, be ready upon occasion to shew like respects to their *Sovereign*, presenting him with Gifts, thereby, as by other wayes, to declare their affections. But, in the mean time, Where are their *Prayers*? their hearty and affectionate prayers unto God for him, which are more worth then all other Gifts they can present him with. And are there not some others (too many), who think there is no such way to declare their affection to their Sovereign, as by *drinking and Carousing of Healths* to him, *drinking by measure without measure*? Which however they cannot but take notice how displeasing a Sacrifice it is unto him to whom it is offered (which he hath sufficiently declared to them and to the World); yet will they obtrude and thrust it upon him. Here are their *Healths*; but in the mean time where are their *Prayers*? their serious and affectionate requests put up unto God on his behalf? Possibly they will, when they hear a form of prayer read for him in publick, be ready to say *Amen* to it. But when was the time, or where is the place that ever they fell upon their knees in private to seek God for him? Alas, very far are they from doing what *David* here saith his Son *Solomon's* good Subjects should do unto him; *Pray for him*; and that *Continually*. In truth they cannot be said to pray for him at all; *Prayer* being an exercise which they have no acquaintance with, save only the outside of it. But turn we the Reprehension into a word of *Exhortation*.

Which let it be directed to all of us who would be accounted loyal and faithfull Subjects; see that we be not wanting in this *Duty*, in paying of this *Tribute* to our now dread Sovereign King *Charles the Second*, whom God by his Providence and Ordinance hath set over us, restoring him in a wonderful way to his just Right of Government in and over this and the Neighbour-Nations. With-hold we not this due from him, *Render therefore to all their dues, Tribute to whom Tribute* (saith the Apostle), *Rom. 13. 7.* Being rightful Governours, the Tribute which is by Law due unto them, is not to be with-held from them, but to be payed in a consciencious way. And so let this best of *Tributes*, this Tribute of *Prayer* be payed by us, by all of us unto our Sovereign: *Let prayer be made for him, and that Continually.*

Which

Arg. 1.

Which as it is his due, so it is a *Service acceptable unto God*. So much our Apostle tells us in that Text which I have before had recourse unto, 1 Tim. 2. 3. where having put Christians upon this duty of *praying*, in a *general way for all men* (all sorts of men), and in a *special way for Kings, and such as are in Authority*, he subjoyns, *For this is good and acceptable in the sight of God.* Καλὸν ὃ ἀποδιδόται, good in it self, and to God well-pleating. Now such are the things which Christians are to set themselves to do, such things as are *well-pleasing in his sight* (as St. John hath it), 1 Joh. 3. 22. So as were there no other Argument but this, this alone should be sufficient to put Christians upon this Duty.

Arg. 2.

But besides this, consider (what hath in the general been shewen us) the need which he to whom this *Tribute* is to be payed, hath of it; what need our dread *Sovereign* hath of *Prayers*. Which he hath, and that not only upon those general accounts of his *Person* and *Government*, which are common with him to all other Princes, but in respect of his present *Condition*, and the condition of the *Nations* over which he is set; which having lien for so long a time under such sad *Distractions* as they have done, he who is to be under God the chief *Physician*, the chief Instrument for the healing of them, had need of a more then ordinary direction and assistance in this so great and difficult a Work.

Arg. 3.

To this add, As our *Prayers* are needful for him, so they will be *praiseworthy*. *Water* being powred at the *Root*, the *Branches* receive the benefit of it: *Oyl* being in a good quantity powred out upon the *Head*, it runneth down, not only to the *Beard*, but to the *Skirts of the Garmēt*; (as it is said of *Aaron*, Psal. 133. 2.) And the *Dew* or *Rain* falling upon the *Mountains*, maketh the *Vallies* fruitful (as it there followeth). Thus the blessings of Heaven being powred out upon the *Supreme Head* of a Nation; there is not the meanest member of it, but may be the better for it. And upon this account may Subjects well be induced to pray for their *Sovereigns*, what ever they be: upon this account the Lord willett his People, the People of the Jews, to pray for *Babylon*, Jer. 29. 7. *Pray unto the Lord for it, for in the peace thereof ye shall have peace*. So it was; their welfare; whilst they had their residence there, was inwrapped in the quiet and welfare of that State, as the safety of Passengers is in the Vessel wherein they are embarked. And even so is the welfare of *Subjects* in a great measure inwrapped and bound up in the welfare

welfare of their *Sovereigns*; as the safety of *Passengers* is in the skill and care of the *Pilot* that standeth at the Helm. And upon this account let not those who wish well to themselves, cease to make prayers on their behalf, but *pray for them continually*.

And this do we for our dread *Sovereign* this day, being the day of his Solemn Inauguration; At which time, and upon which occasion, prayers have been used to be made. So we find it both ordered and practised at the Coronation of this King spoken of in the Text, King Solomon, 1 King. 1. Where David appointing this his Son to be anointed King over Israel by Zadok the Priest, and Nathan the Prophet; he ordereth, that for the greater Solemnity, the Trumpets should be blown, and that all should say, *God save the King*, ver. 34. which was accordingly done, as we find it, ver. 39. And Zadok the Priest took a horn of Oil out of the Tabernacle, and anointed Solomon; and they blew the Trumpets, and all the People said, *God save King Solomon*. And the like let all the People in this Nation at this day do; not only those who are present at this Solemnity, but those who are at a distance from it. Taking notice of it let them, and us, all joy in this *Appreciation*, and say, *God save King Charles the Second*.

And this do we not merely in a formal way and manner, (as the Acclamations of the People too often are, being nothing but the breath of their mouths); but do it seriously and cordially, in an affectionate way, heartily begging for him the Lords Salvation, that God would direct him in the business of the day, and make it a happy day to him, and to this Nation.

And this, do we not thus do only; Let not our prayers be (as the prayers of too many are) an *intermittent* service of a day, but *pray* for him continually. *Ex oratione nascitur*, (as Paul there hath it, Eph. 6. 18.) *Omnis tempore*; at all times and seasons, in publick in private, as we have occasion to make our solemn addresses unto God; let him be remembered.

The best Service that we can do for him, the best Tribute that we can pay unto him. This is all that Paul Beggeth of the Church in his own behalf, *Brothers pray for me*; 1 Thess. 5. 25. and 2 Thess. 1. And again (if that Epistle be his); Heb. 13. 18; *Pray for me*. When this Tribute is duly paid, other Tributes will not be withheld. The praying Christian is conscientious, and so will not withhold from any man that which is his due; which if he should, he cannot expect that his prayers should be heard.

And this is a *Tribute* that all may pay: They who have no other Presents to bring to their Prince, no *Gold of Ophir* or *Sheba*, to present him with (which is here said to be given to King *Solomon*); yet they may have this *Frankincense* and *Mirrhe*, the sweet Odors of their prayers to put up unto God on his behalf. Now such as they have, let them give; as *Peter* said to that poor *Cripple*, lying at the beautiful Gate of the Temple, begging an Alms of him, *Acts* 3. 6. *Silver and Gold have I none, but such as I have I give thee*; a better gift then that which thou desirest, viz. that which *Christ* hath given me power freely to distribute, the restoring of thy Limbs. And the like let all God's People do to their *Sovereign*; such as have not the opportunity or ability of doing service to him in other ways; such as they have, let them give. Having a *praying spirit* given them of God, let them make use of it in his behalf.

Quest.
Answ.

But what is it that we are to pray for on his behalf?

For resolution, I might send you to that ancient Father *Tertullian*, who in that place fore-mentioned giveth us an account of what things they were that the Christians in his time were wont in their prayers to beg for their Sovereigns. *Oramus pro omnibus Imperatoribus, We pray for all Emperours*, that God would give them, *Vitam prolixam*, a long life, *Imperium securum*, a secure Empire, *Domum tutam*, a safe Habitation, *Exercitus fortes*, valiant Armies, *Senatum fidelem*, a faithfull Counsell, *Populum probum*, a good People, *Orbem quietum*, a quiet World, & quæcumq; *Hominis*, & *Cæsaris vota sunt*, and what ever good things *Cæsar* himself, or any other can wish. And all these let us beg for this our dread Sovereign, that God would blesse him with all kinds of Blessings, blessings of his right hand and left, blessings *Spiritual* and *Temporal*.

Spiritual, that God would write all his *Laws* in his heart, giving him his Judgments; which is *David's* prayer for his son *Solomon*, verse first of this Psalm; *Give the King thy Judgments, O God, and thy Righteousness unto the Kings Son*. That so he may be such a King as the Lord maketh promise of unto his People, *Esay* 32. 1. *Behold, a King shall Reign in Righteousnesse, and Princes shall Reule in Judgment*. That God would give him an upright, a perfect heart; such a heart as King *Hezekiah* had, that so he may walk before him, as he did; and be able at the finishing his course to appeal unto him, as he doth, *Esay* 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth,*

and

and with a perfect heart, and have done that which is good in thy sight. And as an upright, so a wise and a large heart. Such a heart God gave unto this King Solomon (as you heard), 1 King. 4. 29. And this was the chief blessing that his Father David begged for him, 1 Chron. 22. 12. Only the Lord give thee wisdom and understanding, and give thee Charge concerning Israel, that thou mayest keep the Law of the Lord thy God. And that he in whose hand the hearts of Kings are, (*The Kings heart is in the hand of the Lord, as the Rivers of Water; he turneth it whithersoever he will*, as Solomon tells us, Prov. 21. 1.) would hold the heart of this his anointed Servant in his own hand, making use of him as an happy Instrument, as in other Services, so in building his House. This David there beggeth for, and of his son Solomon, in the verse foregoing, 1 Chron. 22. 11. Now my Son, the Lord be with thee, and prosper thee, and build the House of the Lord thy God. Oh that the Lord's Anointed amongst us may do the like! Thus beg we for him these right-hand blessings, spiritual blessings: And this do we in the first place.

Then do we the like for left-hand, Temporal blessings: That God would bless him in his Person and Government.

In his Person, multiplying his Dayes: Pray for the life of the King (as that Text fore-cited hath it), Ezra 6. 10. Let the King live for ever (saith Nehemiah to Artaxerxes), Neh. 2. 3. And Darius to Darius, Dan. 6. 21. Thou wilt prolong the Kings life, and his years as many Generations, Psal. 61. 6.

In his Government: that that may be peaceable and happy; that God would perform unto him what he promised to David, Psal. 132. 18. His Enemies will I clothe with shame, but upon himself shall his Crown flourish. As also that, in the verse foregoing; I will make the Horn of David to bud; I have ordained a Lamp for mine anointed, a Successor that should come out of his Loyns. And that his Government may be prosperous to himself and others, beyond what the best of his Predecessors have been. This was the prayer of Benaiah, which he made in the behalf of King Solomon at his Coronation, 1 King. 1. 37. As the Lord hath been with my Lord the King, even so be he with Solomon, and make his Throne greater then the Throne of my Lord King David. Wherein he was seconded by Solomon's Servants, ver. 47. who coming to David, after his Son Solomon was anointed King, they said unto him, God make the Name of Solomon better then thy Name, and make his Throne

greater than thy Throne. To which David was ready to say *Amen*, declaring his assent, by *bowing himself upon the Bed*. These and all other blessings, which may be any wayes requisite or expedient, let us beg in the behalf of our dread Sovereign; that he being thus blessed, and we blessed in him, may have cause to bless him.

2. That is the other Tribute which David here in the Text saith should be payed unto his Son Solomon: His Subjects thus praying for him, they should also praise him; and so praise him, as they prayed for him, *Continually*,

And daily shall he praised. Col hujom jebarekudm, *Tora* (or omni) die benedicet ei. All the day long, or every day, his own People and others, should speak well of him, bless him. *All Nations shall call him blessed*, ver. 17.

So did diverse *Foreign Nations*, whose Kings having heard of his Fame, came to see him, bringing Presents unto him. So it is here foretold of some of them, ver. 10. of this Psalm; *The Kings of Tarshish, and all the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts; Yea, all Kings shall fall down before him.* And accordingly we find it verified in that illustrious Princess, the *Queen of Sheba*; who hearing of his Wisdom, came from her own Country to see him, and have some conference with him. Which having had, she departed fully satisfied, finding the reality of his worth far exceeding the report; which at her departure she acknowledged, as we find it, 1 King. 10. 6, &c. *And she said unto the King, It was a true report that I heard in mine own Land of thy Acts, and of thy Wisdom. Howbeit, I believed not the words untill I came: and mine Eyes have seen it, and behold, the half was not told me; thy wisdom and prosperity exceedeth the Fame which I heard. Blessed be the Lord thy God which delighteth in thee, to sit thee on the Throne of Israel; because the Lord loved Israel for ever, therefore made he thee King to do Justice and Judgment.* And she gave the King an hundred and twenty Talents of Gold, and Spices very great store, and precious Stones. Thus was he honoured, praised, and blessed of others.

And so he was of his own Subjects, who being (as I said) blessed in him, blessed him. Even as he, speaking of good Wife, who is wise and careful in ordering the business of her Family, saith, *Her Children rise up, and call her blessed; her Husband also, and he praiseth her*, Prov. 31. 28. So did his Subjects unto him, feeling the benefit of his wife and righteous Government; they called him *blessed*, daily

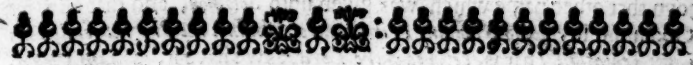
daily praising of him. Thus was this *Tribute* payed unto him.

And so let it be by us to our Royal *Sovereign*. And that upon a double account; the *Vertues* which are eminent in him, and the *Benefits* which we have received from him: His *vertues*, which are truly praiseworthy. Such is the *Patience*, which he hath shewen in bearing of so many, so great, so long continued Sufferings, as during his so many years exile he hath had experience of. And such is his *Constancy* in adhering to God's true Religion. Notwithstanding his case was much like unto *David's*, who complaining unto King *Saul* of his hard Usage from his malicious Enemies, saith, *They have driven me out this day from abiding in the Inheritance of the Lord, saying, Go serve other gods*, 1 Sam. 26. 19. Being by their means driven and kept out of his own Land, where he enjoyed the Ordinances of God freely, he was forced to wander from place to place, from Country to Country, to have his abode in Idolatrous Nations; By which doing of theirs, they did as much in them lay, force and compel him to turn Idolater. And even such hath been the condition of this our dread *Sovereign*, and that for many years together; yet, through the good providence of God watching over him, he hath continued constant to his Religion, as *David* did. To these add his *Sobriety* and *Temperance*, wherein he is exemplary to his Subjects, setting a Copy for them to write after. As also his *Moderation* and *MEEKNESS*, which he hath declared by granting such indulgence to consciences truly tender, which he would not have pressed under the burden of offensive & unnecessary observances; as by desiring and endeavouring an accommodation of differences, that there might be (as to matters of lesser concernment) a Christian compliance amongst persons of different persuasions. To which, annex his *Lenity* and *Gentleness*, in not taking all just advantages against all such as by whom he hath unjustly suffered. To all which, add the *Zeal* which he hath shewen against those Epidemical Sins of *Swearing*, and *Drunkennes*, which through too much indulgence have been so rife in this Nation. These, and other the like *Vertues*, they call for this *Tribute* to be payed unto him. And so do all those *blessings* and *benefits*, which since his return we enjoyed under his Government: For which let him, under God, be praised.

And

And oh that the Lord may so bleſſe him for the future, that he may yet be made a greater bleſſing unto his People in this and the Neighbour-Nations; that they ſitting quietly under his ſhadow, may enjoy the *Goffel of peace*, and the peace of the Goffel, having all the *Ordinances of God* continued to them with *Liberty and Purity*. That ſo they, being bleſſed in him, may bleſſe God for him; giving unto God as the *Authour*, and to him as the *Inſtrument*, the praiſe and honour which is due unto both. But I want time to proſecute what I have only propounded: And ſo ſhall take leave of the *Literal ſenſe* of the words in the Text, as relating to King *Solomon*. It remains that I ſhould look upon them in their *Mystical ſenſe*, as relating to King *Jeſus*, of whom *Solomon* was a Type. But this I ſhall adjourn to the next Occaſion.

The



The Second SERMON,

April 28, 1661.

PSALM 72. 15.

Prayer also shall be made for him continually, and daily shall he be praised.

THese words (as you lately heard) may be looked upon two wayes, *Literally* and *Mystically*. *Literally*, as relating to King Solomon; *Mystically* as relating to King Jesus. With the former of these I have done. It now remains that I come to the latter, to look upon the words as relating unto Christ; of whom King Solomon was a Type.

That he was so, I presume it will not be questioned by any who understand the meaning of his Name. *Solomon, Pacifious, Peaceable*: So we find it expounded, 1 Chron. 22. 9. where the Lord giveth unto David the reason of imposing this Name upon this his Son: *Behold* (saith he) *a Son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his Enemies round about: For his Name shall be Solomon, and I will give peace and quietness unto Israel in his days.* Such a Prince was he; a Prince of peace; of a peaceable disposition, and under whose Government the Land had peace. And herein was he a Type of Christ, whom we find described to be such a Prince, having this Name given unto him, Esay 9. 6. *His Name shall be called, The Prince of Peace; Shih Shalom, the mystical Solomon.* To which we may joyne

joyn that other name which was given unto *Solomon*, and that also by God himself: Who sending by the hand of *Nathan the Prophet*, called his name *Jedidiah*, that is, beloved of the Lord, as we have it, 2 Sam. 12. 24, 23. Which Name, how fitly it agreeth unto *Christ*, we may learn from that Voice from Heaven, which was heard at his Baptism; saying, *This is my beloved Son, in whom I am well pleased*, Matth. 3. 17. This is *Jesus Christ* the true *Solomon*.

And being so, well may this *Psalme* (as the 45th, being much of the same nature and kind, without controversy hath) be conceived to have an eye at him. So it is agreed by all *Christian Expositors*. However, some of them have made it a Question, whether it have an eye at *Solomon* at all, there being in it many expressions so highly Hyperbolical, as that they cannot conceive how they should agree to him, or any Mortal man whatevcr; yea, diverse of those whom we account to be the best Interpreters, by their manner of Interpretation (applying it only to *Christ*), may seem to have thought little lesse: yet that it hath a respect unto *Christ*, and chiefly unto Him, it is on all hands agreed.

And so shall I look upon this passage in it, which I have now in hand. Which acquaints us with a two-fold Tribute due (as unto *Solomon*, so) unto *Christ*: *Prayer and Praise*. *Prayer*, [*Prayer also shall be made for him continually*.] *Praise*, [*And daily shall he be praised*.] Begin we with the former.

[*Prayer also shall be made for him continually*]. Wherein again (as before I did), I shall take notice of those two particulars: The Tribute it self, *Prayer*; And the Time, when and how oft it is to be payed, *Continually*. Touch upon them severally.

1. The Tribute it self, *Prayer*. [*Prayer also shall be made for him*.] Moving the Object, *Prayer* made for him, for *Christ*?

Object.

But what? *Prayer* made for him, for *Christ*? How can this be? What, doth he stand in need of our *Prayers*? that men upon Earth should make prayers for him being in Heaven? Here the *Text* fall foul upon our *Christians*, and yet so, that we should expound this *Psalme* concerning our *Mission*; who is he be (what we believe him) God, how then can this passage agree unto him, that prayers should be made for him? What, pray for our God? *Prayers* are to be put up to him, not for him.

Answ.

For answer to this: True it is, as it is with *Saints and Angels*, so much more with *Jesus Christ*, he being ascended into Heaven, and sitting at the right hand of his Father, *Crowned with Honour and Glory*, having all *Power given to him in Heaven and Earth*; He is far from needing the assistance of men, or any other Creatures. He needeth not our *prayers*; we have need, and that continuall need, for his, of his *Intercession*, which he maketh for us (as the Apostle tells us), *Rom. 8. 34.* But he hath no need of ours, no more then the greatest Monarch upon Earth hath to receive an Alms from the poorest Peasant. But though he hath no need of them, as to his own person; yet his *Kingdom* hath, his *Church*, which is as it were a part of himself, his *Body*, whereof he is the *Head*. *He is the Head of the Body, the Church*, Col. 1. 18. his *Mystical Body*. Which in regard of the near relation it hath to him, is called sometimes by his Name; as 1 Cor. 12. 12. *As the Body is one, and hath many members, &c. So is Christ*. And again, Gal. 3. 16. *Now to Abraham, and to his Seed were the promises made, &c. which Seed is Christ*; meaning the *Mystical Body* of the Church, whereof *Christ* is the *Head*, and his *Elect* People the *Members*. Now though he being the *Head*, is out of the reach of our prayers, so as that they should be made for him: yet so are not his *Members* here upon Earth. And upon that account prayers may fitly be said to be made for him, being made for his *Kingdom*.

For which all his Subjects are to pray: So they are taught by Him himself in that *Pattern and Form of prayer* which he hath left them. *After this manner pray ye, Hallowed be thy Name, thy Kingdom come*, Math. 6. 10. The Kingdom of God, the Government whereof is committed to *Jesus Christ* as Mediatour; this are his Subjects to pray for. His *Kingdom*, his Kingdom of *Grace*, his Kingdom of *Glory*; which are not properly two Kingdoms, but two different states of the same Kingdom: And for both these are prayers to be made.

1. For his *Kingdom of Grace*, his Church upon Earth, which is *visible, invisible*. *Visible* in the *Nations* of the World; *Invisible* in the *hearts* of his *Elect* People: Both these are *Christians* to pray for.

2. For his *visible Kingdom*; for which they are chiefly to beg two things, *Preservation, Augmentation*, both which are to be effected by the *Power of Christ*.

1. *Preservation*, that it may be continued here upon Earth; which it shall be to the end of the World, being defended and maintained by the power of Jesus Christ against all the Enemies of it, whether Men or Devils. So heretofore in that known Text, *Math. 16. 18.* [*Thou art Peter, and upon this Rock, will I build my Church, and the Gates of Hell shall not prevail against it.*] Upon this Rock, not the rock Confessing, but Confessed; not upon Peter, but upon that Confession which he had then made, *ver. 16.* *Thou art Christ the Son of the living God,* upon this Rock (saith he) *I will build my Church;* as I have already laid the foundation of it, so will I carry on the building, upholding and preserving it, so as the *Gates of Hell shall not prevail against it*; that is, all the power and policy of Satan and his Instruments, (alluding to the custom of ancient times, wherein the *Gates of Cities* were the chief places of strength, and the usual meeting places for the holding of Councils), let them plot and contrive, and attempt what they will, yet shall they not so far prevail against the Church as to destroy it, to extirpate and root it out from off the Earth: Still Christ will have a visible Kingdom here upon Earth. And for this are all his Subjects to pray, that this his Kingdom may be thus continued. Which whilst they do, they may be said to make prayers for him.

2. And as they are to pray for the Preservation, so for the *Augmentation*; as for the continuance, so for the increase and enlargement of this Kingdom of Christ, that his Kingdom may come, that his *Scapier* may be lifted up, his Government advanced, his Church enlarged, that it may be made a glorious Church. So it shall be in the latter dayes: For which we have many promises, and those very clear and full. As (among other) that of the Prophet *Esay*, Chap. 2. *ver. 2, 3.* (repeated by the Prophet *Micah* in the same terms, *Mic. 4. 1.*) *It shall come to passe in the last dayes, that the Mountain of the Lords House shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it.* [*In the last Dayes*], in the Gospel-times, the dayes of the *Messiah*, the last Age of the World; [*The Mountain of the Lords House*], the Church, whereof *Mount Zion*, upon which the Temple was built, was a Type; [*Shall be established in the top of the Mountains, and exalted above the Hills*]: it shall be seated and exalted, being in the spiritual glory of it advanced far above all secular States and Kingdoms in the World. [*And all Nations shall flow unto it*],

Jews and Gentiles out of all parts of the World shall by whole Flocks and Shoals come in and joyn themselves to the Church, embracing of the Gospel, and submitting themselves to the Government of Christ. And (as is there followeth, ver. 3. *Many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths.*)

This shall the People of the Jews do, as (among many other) that Text of the Prophet Hosea clearly fore-tellesh it, *Hos 3. 4. The Children of Israel shall abide many dayes without a King, and without a Prince, and without a Sacrifice, etc.* (having neither any form of a Commonwealth amongst them, nor yet the exercise of their Religion in that way and manner that formerly they had.) Afterwards they shall return and seek the Lord their God, and David their King; the true Messiah, the son of David, according to the Flesh, and of whom David was a Type. They shall seek after him, and shall submit to his Government, asking and acknowledging him for their King. They shall love the Lord their God, and David their King (as the Prophet Jeremiah hath it), *Jer. 30. ver. 9.* And as the Jews, so the Gentiles (they shall also come in like manner. So the Prophet Esay most plainly fore-tellesh it, *Esay 60.* where setting forth the glory of the Church under the Gospel in the abundance of the Gentiles, he biddeth her arise, ver. 1. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* And ver. 3, 4. he telleth her, *And the Gentiles shall come to thy light, and Kings to the brightness of thy coming. Lift up thine eyes round about, and see, all they gather themselves together, they come to thee.* And so he goeth on, ver. 9. *Then thou shalt see, and thou shalt rejoice, and thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.* Such and so great should the confluence of People from all parts of the World be that should joyn themselves to the Church, that it should be a matter of great admiration and wonder to them that should behold it. So he setteth forth, ver. 18. where he brings in the Church speaking of this manner, *Who are these that fly as a Cloud, and as the Dove to their Windows? Like as Clouds, which come sometimes from remote quarters, being driven swiftly by the Wind, or as Doves or Ravens that fly in great Flocks, and with much speed to their Dove-coats; such incomes should there be to the Church, which should be wonderfully*

augmented and increased. A prophecy which as yet hath not had the full accomplishment; so as it shall have in the time appointed. There is a day a coming when the Scepter of Christ shall be advanced: *In that day shall the Branch of the Lord be beautiful and glorious*; so saith the Prophet *Esa*y, Chap. 4. ver. 2. speaking of the *Messiah*, whom we find sometimes called a *Branch*, the *Branch*, as *Zach*. 3. 8. *I will bring forth my Servant the Branch*. And again, Chap. 6. ver. 12. *Behold the man, whose Name is the Branch*; meaning the promised *Messiah*, springing from the root of *Jesse*, and from whom all spiritual Graces and Blessings do spring, as leaves, and blossoms, and fruits do from the Branch. Of this *Branch* it is there said, it shall be *beautiful and glorious*. And so it shall be in that day, viz. when the Church shall be increased and enlarged as it shall be, all Nations being brought under the Government of Jesus Christ. Hereof God the Father maketh a Promise to his Son, *Psal*. 2. 8. *Ask of me, and I will give thee the Heavens for thine Inheritance, and the uttermost parts of the Earth for thy Possession*; Not only the *Jews*, but the *Gentiles* also. And this promise (as already in part it is, so) it shall be fully made good to him in the latter dayes, viz. after the destruction of *Anti-christ*. So we find it foretold, *Rev*. 11. 15, where we read of a gratulatory Acclamation made by the People of God at that great alteration and change that should be made in the Church. And the seventh Angel sounded, and there were great Voices in Heaven, saying; *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever*. The Roman *Anti-christ* being destroyed, now the Kingdom of Christ shall be enlarged; his visible Church shall be like an Empire, spreading through the World, and lasting to the end of it.

Thus it shall be, the Kingdom of Christ upon Earth shall be a glorious Kingdom, his Church shall be settled and established, and it shall prosper and flourish, it shall be made a praise in the Earth. And for this are all that profess themselves the Subjects of Christ to pray. So they are called upon by the Prophet *Esa*y, Chap. 62. ver. 67. *Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the Earth*.

And this whilst they do, they may truly be said to *make prayers for Jesus Christ*, whose *Body* this is, and whose *Glory* is so much concerned in it. The Church's Exaltation is his Exaltation: *Behold my Servant* (saith the Lord, speaking of the *Messiah*, his Son Christ, whom he calleth his *Servant* *אֲדָמוּנִי*, in regard of that great Service which he was to do in working of the Redemption and Salvation of his Elect People,) *shall deal prudently, he shall be exalted, and extolled, and be very High*, *Esay* 52. 13. So he is already in his Person, being set at the right hand of God his Father in the heavenly places, Far above all Principality and Power, and *Might and Dominion*, *Eph.* 1. 20, 21. And so he shall be in his Kingdom, his Church, which he governing with so much prudence and wisdom as he doth, and shall do, it shall be exalted, and He exalted in its Exaltation.

Thus is God said to be *exalted and lifted up*, by doing great things for his Church and People against his and their Enemies. So the Prophet *Esay* hath it, *Esay* 33. *The Lord is exalted, for He dwelleth on High, He hath filled Zion with Judgment and Righteousness.* And again, ver. 10. *Now will I arise* (saith the Lord), *now will I be exalted, now will I lift up myself.* So he is said to be, when he manifesteth his Power and Goodness in shewing any special favour to his Church and People, and executing any signal Judgments upon his and their Enemies. Now his Name is exalted, as the same Prophet hath it, *Esay* 12. 4. where exciting the People to bless God for his great mercies to his Church, *In that day* (saith he) *shall ye say, Praise the Lord, call upon his Name, declare his doings among the People, make mention that his Name is exalted.* And thus is the Name of Christ exalted in the great things which he doth for his Church; this being a manifestation of his Sovereignty, he is thereby honoured and glorified. And upon this account are his Subjects to pray for him; which we find the *Psalmist* doing, *Psal.* 18. 46. *The Lord liveth, and blessed be my Rock, and let the God of my Salvation be exalted.*

2. And as they are thus to pray for his visible Kingdom, so for his *Invisible*, his *Spiritual* Kingdom, which is not outwardly visible to the Eye; but is set up in the hearts of men. So our Saviour tells the Pharisees, *Luke* 17. 20. where they demanding of him, *When the Kingdom of God should come; He answered them, and said, The Kingdom*
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show of God cometh not with Observation. And magnificences with outward pomp and show, *lead out observation*, so as the glory of it may be discerned by every vulgar Eye, as it is with secular Kingdoms. But it is inward and spiritual, set up in the hearts of men. So it followeth in the next verse, *Neither shall they say, do here, or do there; for behold the Kingdom of God is within you.* *W. O. u. o. v.* Not only among you, (as it is where the Gospel is preached, which is the Scepter of Christ's Kingdom), but *within* you, in the hearts of the Faithful. There doth Christ set up his Scepter, ruling and governing by his Word and Spirit. Now upon this account again are all his Subjects to make prayers for him; that his Kingdom may thus come, and that both to themselves and others.

1. To themselves, that Christ may enter and take a full possession of their hearts. These are the Gates, those everlasting Doors, which the Psalmist calleth upon to *lift up their heads; that the King of Glory may enter in*, Psal. 24. 7. 9. which however it may be understood literally of the Gates of the Temple, and metaphorically of the Gates of Heaven, which were set open to receive Christ at his Ascension thither; yet may it mystically be applyed to the hearts of men, who being the Temple of God, (as Believers are called, 1 Cor. 3. 16.) their hearts are as Gates and Doors to let Christ in to their Souls. And these Gates are they to *lift up and set open*, earnestly desiring that Christ may enter, and take up his dwelling there, ruling and reigning there till he hath put all his Enemies under his Feet, that so they may have a more sweet and full Communion with this their Lord and Saviour.

2. And as they are to do this for themselves, so for others. For this cause Paul tells his Ephesians, that he bowed his knees to the Father of our Lord Jesus Christ on their behalf; That he would grant unto you (saith he) according to the riches of his Glory, to be strengthened with might by his Spirit in the inner man, That Christ may dwell in your hearts by Faith. And this are Christians to beg for their Brethren as the choicest mercy, that the Kingdom of Christ may thus come unto them, that his Scepter may be set up in their hearts, that so they may become his true Loyal and Obedient Subjects. The number whereof being increased and multiplied, it will tend much to the honour of this their King. So Solomon tells us to both our Temporal Prince; In whom I have

of the People, in the Kings honour, Prov. 14. 28. And saith doth to this our Spiritual Sovereign. And upon that account it is to be prayed for on his behalf: Thus are the Subjects of Christ to pray for him, that his Kingdom of Grace may come.

2. And as his Kingdom of Grace, so of Glory; that he may come in his Glory. Thus he shall come; The Son of man shall come in the Glory of his Father with his Angels, (so he himself tells his Disciples), *Math. 16. 27.* Come like a glorious King. So he shall do at the last and great day, *Then shall he come in the Clouds of Heaven with Power and great Glory* (as we have it), *Math. 24. 30.* And this coming of his, as it shall be glorious to himself, the glorious appearing of the great God, and of our Saviour Jesus Christ, (as the Apostle call it, *Tit. 2. 13.*) a full manifestation of his transcendent Glory, so shall it be joyous to his Subjects, who are bid then to look up, and lift up their heads, (*viz.* those who shall be alive at that his coming), *Luke 21. 28.* When these things begin to come to pass, *viz.* when they should see the signs of his coming there spoken of) then look up, and lift up your heads, for your Redemption draweth nigh; Your full and perfect Redemption, when you shall be for ever freed and delivered out of the hands of all your Enemies, and have a full enjoyment of all those blessings which I have purchased and prepared for you. Then Christ being glorious in himself, he shall be glorified in his Saints. So the Apostle sets it forth, *2 Thess. 1. 7, 10.* When the Lord Jesus shall be revealed from Heaven with his mighty Angels, &c. He shall then come to be glorified in his Saints, and to be admired in all them that believe. So he shall be, when manifesting the fulness of his Glory unto them, he shall make them partakers of the same glory with himself. Such shall that his Coming be.

And for this all his Subjects do, or ought to wait. So Paul saith his believing *Corinthians* did, *1 Cor. 1. 7.* We come behind in no Gift, waiting for the coming of our Lord Jesus Christ. *Amondawley* (saith the Original), the Revelation, meaning his second coming, when his Glory should be fully manifested to them, and to the World. And the like he saith of his *Thessalonians*, *1 Thess. 1. 10.* Being turned from Idols to serve the true and living God, they waited for his Son from Heaven. Which he prays for them, that they might still do, and that with Patience, *2 Thess. 3. 5.* And the Lord direct your hearts into the Love of God, and into the patient waiting for Christ. And

And whilst they thus waite for it; they are also to *wish* it, to *pray* for it. So the *Spirit* and the *Bride* are said to do, *Rev. 22. 17. The Spirit and the Bride say, Come.* The *Church*, which is *Christ's Bride*, by the motion of the *Spirit* working such a desire in the hearts of true Believers, earnestly wisheth and prayeth for the coming of *Christ*. And this are all that hear of it to do; *And let him that heareth say, Come.* So did *John* himself, who having received from *Christ* an intimation and assurance of his Coming, that he would come, and that *quickly*, he saith *Amen* to it, closing up this Book of his with this affectionate Apprecation; *He which testifieth these things, saith, Surely I come quickly; Amen, even so come Lord Jesus.* Thus are the Subjects of *Christ's Kingdom* to make prayers for him.

2. And this they are to do *Continually*. There is the second particular: of which but a word, time not giving way for enlargements, my purpose being to finish the Text at present.

And great Reason there is why they should do so; why they should pray for him *Continually*.

Reas. 1. This doth He for them, being a continual Intercessor on their behalf, *He ever liveth to make Intercession for them*, *Hebr. 7. 25.*

2. They have need thus to pray for him upon their own account, that he who hath begun to take up his lodging in their Souls, may continue to dwell there; That as he hath begun the good work in them, so he may go on to perform and perfect it till his appearing.

3. Again they have need so to do upon the Churches account, which being beset with so many and great Enemies, who are continually at work, being unwearied in their endeavours for the damage and prejudice of it, and of all the true members thereof, (your Adversary the Devil, as a roaring Lyon walketh about, seeking whom he may devour, *1 Pet. 5. 8.* and so do his Instruments), it hath need of a continuall Guard to protect and defend it. But leaving the *Doctrinal* part, I shall passe to *Application*: which I shall direct (as before) onely two ways, by way of *Reprehension*, *Exhortation*: I shall be brief in both.

Use 1. Is this a *Tribute* which is due unto this King, how is it then that it is withheld from him? Which it is not only,

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1. By his open and professed Enemies, who will not own and acknowledge his Sovereignty. Such were the Jews, *We have no King but Caesar* (say the chief Priests unto Pilate), *Joh. 19. 15.* And the rest of the People, being of the same mind; in stead of praying for him, they pray against him: *They cryed out, Away with him, away with him, Crucify him,* (as the former part of that verse hath it). And as it was with the Jews, so was it then, and at this day is with many, the greatest part of the Gentiles, with whom we find the Psalmist contending about this their Rebellion; *Plat. 2. 1, 2, 3. Why do the Heathen rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed; saying, Let us break their bonds asunder, and cast away their Cords from us.* Thus was David opposed by his Enemies, both before his coming to the Crown, and after. And thus is the Lord Jesus (of whom David was a Type,) opposed; the greatest part of the World being Enemies to him, and to his Kingdom, the destruction whereof they desire and endeavour. But leaving them,

2. Are there not some, and too many, who go for his Subjects, guilty of the like disloyalty? Such as have taken the Name of Christ upon them, professing themselves to be Christians, yet are they far from praying for this their Sovereign, as they ought to do. It may be they say, and that as oft as any other, *Thy Kingdom come,* but they mean it not, they do not unfeignedly desire it, which if they did, they would not oppose his Government as they do. His outward Government in his Church; and his inward Government in themselves. They shut the Doors of their Souls, that this King of Glory may not enter in: They will not endure that Christ should set up his Scepter in their hearts, they will not have him to rule over them, in them: They will not be governed by his Laws. Let not such call themselves his Subjects.

3. And others there are, who, though they do not utterly refuse to pay this Tribute to this their Sovereign; yet they are remiss, and careless in it, not praying for him continually, as they ought to do. They are not so affected with the state and condition of his Kingdom as they ought to be, so as to be earnest in seeking the peace, welfare, and prosperity of the Church. So long as it goeth well

with the *State* where they live; as for the *Church* they little regard it. So was it not with the People of God in *Babylon*, whose affection to *Jerusalem* we have set forth, *Psalm 137*, ver. 5, 6. *If I forget thee, O Jerusalem, let my right hand forget her tuning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy.* Thus were they affected with the sad state of the Church, and the decay of God's true Religion, more than with all their own private Concernments. This it was that lay nearest their hearts, late upon their spirits; for as they had it in continual remembrance. How is it then that so many, who profess themselves Christians, should be so little affected as they are with the sad state and condition of the Church at this Day? They do not remember it, and the interest of Christ in it; if at all, yet not so affectionately and constantly as they ought to do.

4. To these I may add, such as do not pray for the *second coming of Christ*: No, they are far from joyning with the *Spirit* and the *Bride* in saying, *Come Lord Jesus*. This is a thing which they do not firmly believe, that he will come. However, they hope that he will not come *quickly*, laying in their hearts with that evil Servant, *Math. 24. 48. My Master delayeth his coming*. In the mean time giving themselves to sensuality and luxury; Nay, their desire is that he may never come. And so instead of praying for him, they pray against him: And surely it can be no otherwise with some, with many, even with all obstinate and rebellious Sinners, such as will not have Christ to Reign in them, and over them here. To all such will this second coming of Christ be a dreadfull coming; When the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking Vengeance on them that know not God; and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power (as the Apostle sets it forth, *2 Thess. 1. 7, 8, 9*.) Oh! this will be to them a dreadfull coming. At the beholding of which, they shall do what *St. John* saith of the *King of the Earth*, and the *great men*, and the *rich men*, and the *chief Captains*; &c. *Om.* all such as have been Enemies to Christ and

and to his Kingdom, Rev. 6. 15. *They shall hide themselves in the dens, and in the Rocks of the Mountains, saying to the Mountains and to the Rocks, Fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb: And as they shall then deprecate and pray against his coming, so it cannot be that they should now appreciate and pray for it. But turn it into a word of Exhortation.*

Which let it be directed to all and every of us, who profess our selves to be *Subjects* unto this *Saviour*; let not us be wanting in this our Duty, in paying this *Tribute* unto him, in praying for him, and that continually, that his *Kingdom* may come, and that power, that he may reign and prosper. So it is fore-told that he shall do, Jer. 23. 5. *Behold the Dayes come* (saith the Lord), *that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute Judgment and Justice in the Earth. In his Dayes Judah shall be saved, and Israel shall dwell safely: And this is his Name whereby he shall be called, The Lord our Righteousness.* Which that is meant of Jesus Christ, is not to be questioned, that being too high a Title to be given to any but him, to be called, *Jehovah Tsidkenu, The Lord our Righteousness.* He is this *King*, the *King* of this Church, under whose Government (it being a righteous Government) this his Kingdom shall prosper. And for him for us pray, as David doth for his Son Solomon, in that Text fore-cited, 1 Chron. 22. 14, that he may prosper, and build the House of the Lord; that the work of the Lord may prosper in his hand; that his Church, through his powerfull and gracious Government of it, may not onely be continued, but enlarged; that it may be established and made a praise in the Earth. That what is here in this Psalm said of Solomon, and his Government in a littell sense, may be made good in a mysticall and spirituall sense in the Government of Christ. That he judging the People with Righteousness, and the Poor with Judgment, The Mountains may bring Peace, and the little Hills by Righteousness, ver. 1, 2. That in his Dayes the Righteous may flourish, and there may be abundance of Peace so long as the Adversaries, ver. 7. That he may drive Dominion from Sea

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to Sea, and from the Rivers to the ends of the Earth, ver. 8. That they which dwell in the Wildernesse may bow before him, and that his Enemies may lick the Dust, ver. 9. Thus was it done to King Solomon, and so shall it be done to King Jesus: for which let us daily pray.

2. And whilst we pray, that he may thus come to his Church in generall, beg we the like for our selves in particular; that he may come unto us, come into our hearts, taking a full possession of them, dwelling and ruling there, that so we may be happy and blessed under this Government, being blessed with all spirituall Blessings in heavenly places (or things) in him, and have a more sweet and full Communion with him in his Kingdome of Grace here, and in his Kingdome of Glory hereafter.

3. For which also let us pray, that that may come, that our eyes may see this our King coming in his Glory. Which whilst we continually wait for (as we ought to do), let us in like manner pray for it, that he may hasten his coming, come quickly. Surely I come quickly; Amen, even so come Lord Jesus. Thus pray we for him.

2. And whilst we pray for him, let us also praise him, (of which but a word): This is the other Tribute which is due unto this our Sovereign; and let it be given to him. So it was in his state of Humiliation here upon Earth; when he went, in that mean Garbe, riding into Jerusalem upon an Ass, (as we have the story, *Matth. 21.*) the People, many of them, received and entertained him with the like solemnity as Princes in their Coronations usually are (and as our dread Sovereign lately was in passing thorow his Royal City); some spreading their Garments in the way, other cutting down Branches from the Trees, and strowing them in the way. And the multitude that went before, and then followed, cried, saying, Hosannah to the Son of David, Blessed is he that cometh in the Name of the Lord, Hosannah in the highest. And so it is, and ever shall be, in his state of Exaltation: where Angels and Saints beholding him sitting upon his Throne are said to fall down before him, worshipping and praising of him. So St. John saith he saw it, and heard it, Revel. 5. 11, 12, 13. And I beheld and heard the voice of many,

many Angels round about the Throne, and the Beasts and Elders, &c. saying with a loud Voice, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* And every Creature which is in Heaven, and on the Earth, &c. heard I saying, *Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Here is the Church's Acclamation, wherein the rest of the Creatures joyn with them, and to which the four Beasts (or living Wights, *κατασκευασται*) say, *Amen,* ver. 14. And herein let us joyn in comfort with them, thus blessing and praising this our Sovereign, giving unto him all possible Honour and Glory.

This is he *worthy to receive*: So it is there by that Quire declared, *Worthy is the Lamb that was slain to receive Honour, and Glory, and Blessing,* ver. 12. And so he must be acknowledged to be by us, both in respect of what he is in himself, and what he is to us. In himself he is a King, a great King, King of Kings, and Lord of Lords, (that is the Name which is said to be written on his Vesture, and on his Thigh, Revel. 19. 16.) *The blessed and only Potentate, King of Kings, and Lord of Lords; who only hath immortality, dwelling in the Light which no man can approach unto* (so the Apostle describeth him), 1 Tim. 6. 15, 16. Such is his Greatness. And such is his Goodness, his goodness to us, which he hath already many wayes expressed; as in leaving the bosome of his Father, coming down from Heaven, abasing himself to take our Nature upon him, in that Nature doing and suffering what Justice required at our hands, *Redeeming us to God by his Blood,* Revel. 5. 9. All which call for this Tribute to be payed unto him by all those who have an interest in him. As also doth his *Commendation Intercession*, which he maketh for us, sitting at the right hand of his Father: And the preparations which he hath made for us, being gone before to prepare a place for us, that we may not only be with him, beholding his Glory, but also be made partakers of it. To which I might add, *The righteousness and graciousness of his Government; The Righteousness of it, The Scepter of thy Kingdom is a Scepter of Righteousness,* Hebr. 1. 8. *The graciousness of it, in admitting all that will to come unto him, Him that cometh*
unto.

and he, I will in no wife cast out, Job. 6: 37. And inviting all that feel the need they have of him to come unto him, promising them what they can desire. *Come unto me that are weary and heavy laden, and I will give you rest, Matth. 11. 28.* Upon these and many other accounts is this our King to be blessed and praised. *And that Daily, [And daily shall he be praised]* Inasmuch as he daily loadeth us with his Benefits, giving us every day new experiences of his goodness, in bestowing upon us so many Blessings both Temporal and Spiritual; all which call for a grateful acknowledgment. But here I am fallen into a large Field, wherein I have no time to expatiate: And therefore shall commend what hath been spoken to the blessing of God.